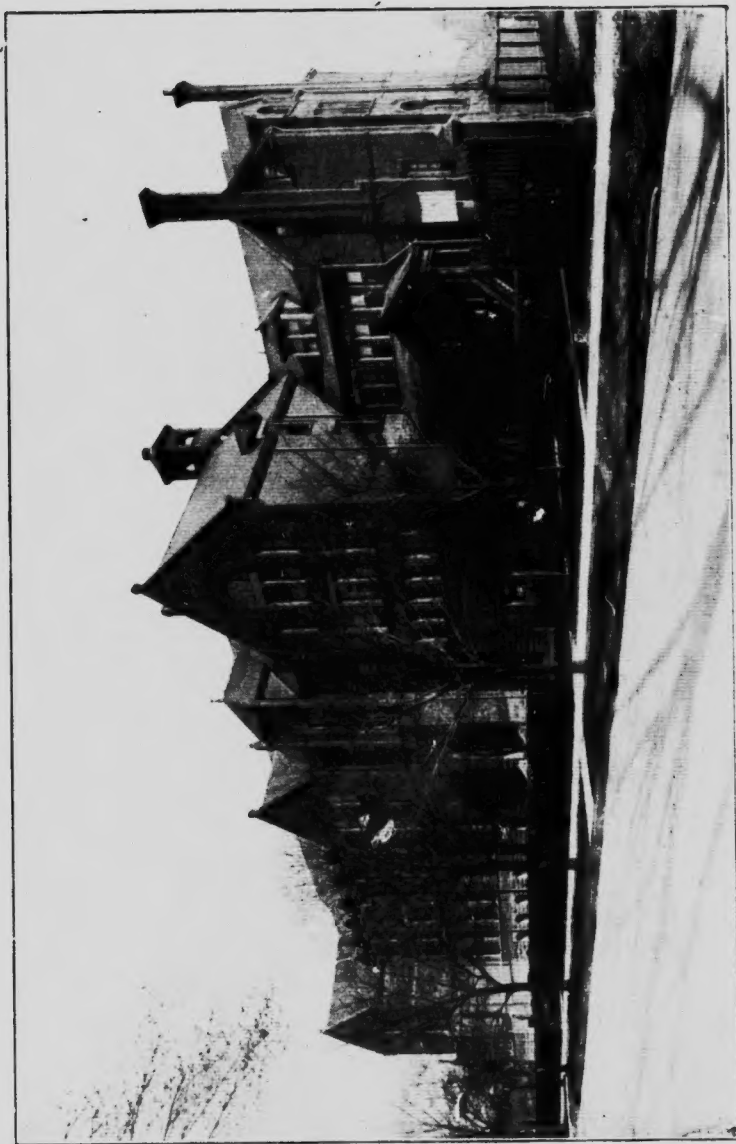




WYCLIFFE COLLEGE LOOKING FROM THE WEST

1055
1147

WYCLIFFE COLLEGE

AN HISTORICAL SKETCH

— BY —

S. H. B.

"MY PEOPLE DOTH NOT CONSIDER."—Isa. 1:3.

TOLLE LEGE.

ANGLICAN CHURCH
OF CANADA



GENERAL SYNOD
ARCHIVES

Church House

Toronto

Toronto, December, 1910.

*The Reverend Dr. O'Meara,
Principal of Wycliffe College,
Toronto.*

My dear Principal:

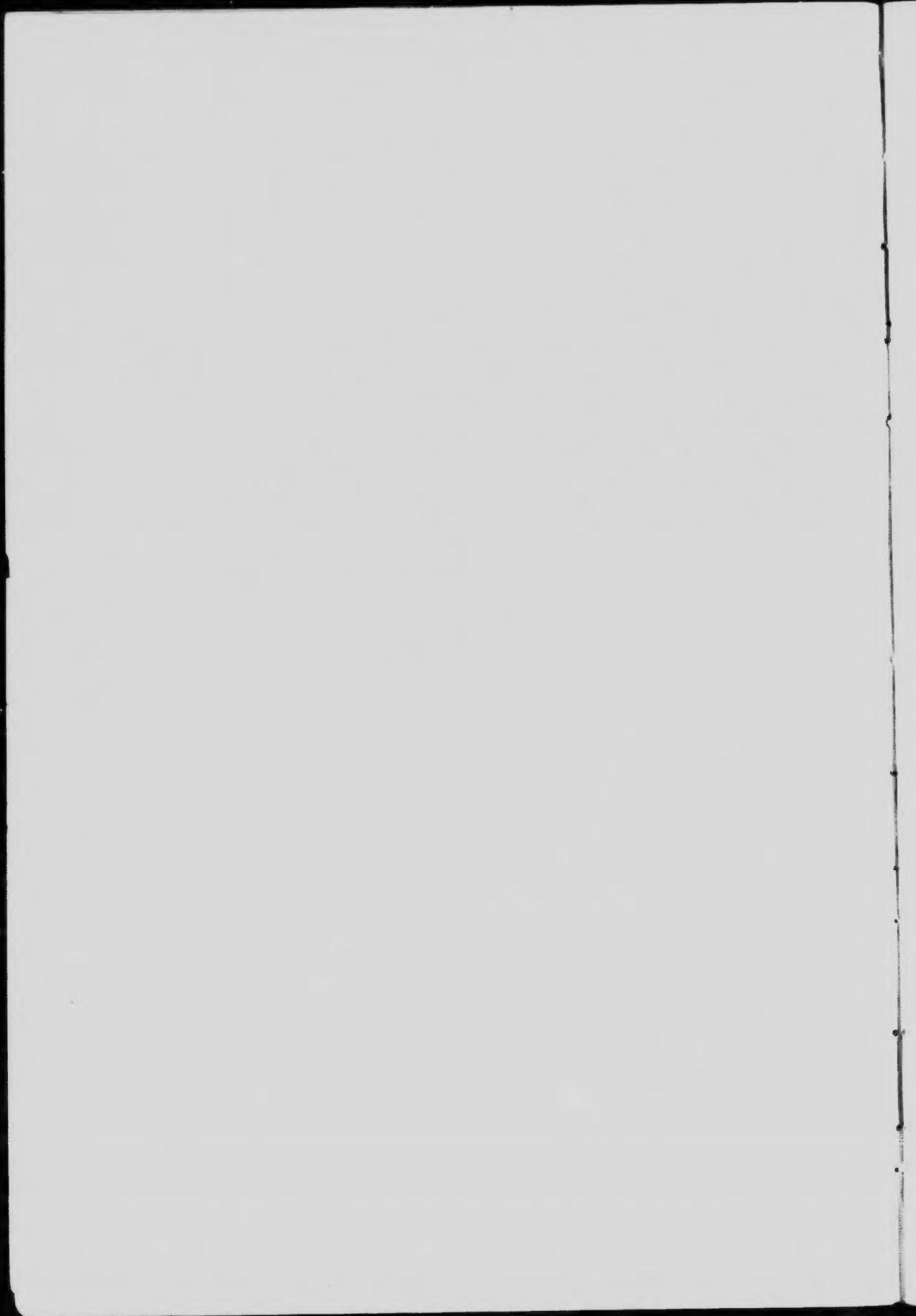
You are of opinion that you are anxious that an authentic statement should be preserved from the documents in existence, but now accessible to a few of the members of our Church, showing the circumstances which led to the foundation of Wycliffe College, and containing a sketch of its history from that date up to the present time.

You are of opinion that our Evangelical friends desire that such information should be given them, as will make plain the causes of the early struggle for Truth in the Church of England in Canada,—the differences which then existed, whence they originated, the manner in which they have been kept alive, and how far they exist at the present time—in a form that can be preserved.

With much hesitation I undertake what you ask of me, and shall endeavor to set forth from the documents that I have preserved the account for which you ask. I trust that it may be widely used as a means of education, and that the many sound Protestants in our Church may be strengthened in their allegiance to the Reformed Church of England, and in their determination to preserve these teachings, and to hand them down to our children as we received them from the fathers of the Evangelical Party, who drew them from the sacred and only reliable source—"The whole Bible—the inspired Word of God."

Your affectionate friend,

S. H. BLAKE.



A SKETCH OF
The Protestant Episcopal Divinity School
WYCLIFFE COLLEGE, TORONTO

ITS FOUNDATION.

THE name of this institution was carefully chosen by its Founders to express the causes which brought it into existence, the principles on which it was based, and the work which it was intended to carry on.

The Founders were men who believed with Archbishop Whately, that "It makes all the difference in the world where we put truth—in the first place, or in the second place." They resolved that, in everything connected with Wycliffe College, truth should be put "In the first place," and there it has, as it should have, remained. They determined that it was their duty to do their part to preserve it in the Protestant Church of England, and from this determination they have never swerved. Their intention was to form a College, the teaching of which should be in harmony with the principles laid down by the Reformers, holding, as they did most strongly, the Scriptural or Protestant Evangelical view of the Church of England.

These men publicly re-stated the great first century fundamental truths of the Christian religion, and in their teaching brought the Church of the nineteenth into harmony with the teaching of the Reformers, and of the first century.

The Church of England in Canada is thus in the twentieth century linked by these great truths with the Church of the first century, and is truly Apostolic and Catholic.

They loved the Protestantism of the Church of England—the basis of the religious and civil liberty which are today the glory of Great Britain—and desired and sincerely sought to do their part in preserving these blessings to our country.

THE EARLY COLLEGE CONTROVERSIES.
KING'S COLLEGE OR THE UNIVERSITY OF TORONTO?

As a starting point it is necessary to glance at the questions which had arisen on the subject of University education, and which had from the early part of the last century divided Christians of the various Churches in Canada into two bitterly hostile camps. The King's College Charter of 1827, after much debating, at length issued, in which provision was made for the teaching of Anglican Theology only. This was eminently unsatisfactory to, and strongly resented by the other Churches. Efforts were made by Presbyterians to gain peace and

harmony in the Province by obtaining a Professorship in Divinity in King's College, or by a grant of funds for the establishment of a Theological Seminary of their own.

By the Baldwin University Bill of 1827 and the Draper University Bill of Upper Canada of 1845, provision was made for the establishment of Denominational Theological Colleges, to be founded and supported by private beneficence, in connection with the University. By the Baldwin Act of 1849, which changed King's College into the University of Toronto, the Faculty of Divinity was abolished.

By the University College Bill of 1853 provision was made for the affiliation of Denominational Colleges.

A NON-THEOLOGICAL UNIVERSITY SURROUNDED WITH THEOLOGICAL COLLEGES

From among the vast mass of material produced on the one side and the other during the prolonged period of heated controversy connected with University matters it is instructive to peruse the clear solution presented over sixty years ago by the Reverend P. C. Campbell, D.C.L., who afterwards became the Principal of the University of Edinburgh, which our University is now working out. He there enunciates what he conceives to be the "leading principle": "That while Theology should form no part of education in the University as such, Colleges, particularly Theological and Denominational, shall be placed beside the University and incorporated with it, and in which students of each denomination while receiving in common the general literary and scientific instruction provided by public endowment, shall reside, enjoying simultaneously with the benefits of the University the advantage of religious superintendence, and in which after their preliminary studies in the public classes and obtaining the degree of B.A., those who are intended for the Clerical profession in each Denomination, shall proceed under Professors in the foundation of the various Colleges, with their strictly Theological studies."

AN ANGLICAN VERSUS A PROVINCIAL UNIVERSITY

The above views were shared by a large body of Churchmen, who were much opposed to the efforts of Bishop Strachan in his unceasing attempts to found an Anglican University in the Province. In this, however, he succeeded, and on the 15th of January, 1852, Trinity College was formally opened, not merely as a theological College, but with full University powers, having the Reverend Dr. Whittaker as first Provost and the Reverend Professors Irvine and Parry as members of its teaching staff.

TRINITY'S ESTIMATE OF TORONTO UNIVERSITY

Two paragraphs of contemporaneous literature will give some idea of the tone assumed by the Founders and supporters of Trinity College in their continuous attacks on Toronto University:

"We object further to a system which would recognize the lawfulness of religious division, and strike at the foundation of the unity of the Church, in countenancing an assemblage of sects and parties, with an equality of claim and pretension, around, what we are constrained to term, a gorgeous temple of infidelity."

"As it was impossible for us, great as the sacrifice might be, to hold connection with an institution essentially anti-Christian, though originally bearing the honored name of its royal founder, George IV., and established expressly for religious purposes, it became a matter of necessity, as well as of duty, to establish a University from our private resources, in close connection with the Church to which we had the happiness to belong."

And so Trinity rather than be one of "an assemblage of sects and parties with an equality of claim and pretension" around "a gorgeous temple of infidelity", separated itself and "as a matter of necessity as well as of duty", made a solemn protest by obtaining subscriptions to establish a University "in close connection with the Church to which we had the happiness to belong."

Trinity, its Founders and subscribers, then prided themselves on the great sacrifice they made in the cause of truth in rejecting an alliance with the University of Toronto, and establishing a separate and distinct Church of England institution, at such a distance as not to be contaminated with the "lean thing," from which they then withdrew, and on this basis their lands and endowment and buildings were given them and have been enjoyed for over half a century.

THE TRACTARIAN MOVEMENT INTRODUCED INTO CANADA

To the dissatisfaction which arose from the founding of another University was shortly added the very powerful reason of the clearly marked divergence of opinion on Theological questions in the Church of England in Canada resulting from the introduction by Trinity University of what was then called "The teaching of the Tractarian Movement." It was shown that a sum of \$65,860 was given to Trinity for endowment, out of the Commutation Fund which had been realized from public lands set apart expressly by the Imperial Acts of 1774 and 1791: "For the encouragement of the Protestant Religion and for the maintenance and support of a Protestant Clergy within the Province."

Fault was found with "the Society for the Propagation of the Gospel" for applying \$5,000 of its funds contributed by Churchmen generally to the support of this institution. A portion of the donations of money and lands furnished for the building and support of the College was supplied by Evangelical Churchmen and Women. For these reasons it was said that the peculiar views there propounded should not be found in Trinity College intended for and subscribed to by the Church of England in Canada generally.

A PROVOST'S CATECHISM

Heated controversy continued without cessation from the period of the first attack of Evangelical Churchmen upon Trinity College. In 1857 the attempts made to reconcile the teaching of Trinity with the earlier instruction of our Church in the Province having failed, the authorities in the Diocese of Huron determined to found an independent College based upon the principles for which they were contending. From 1860 to 1863, the centre of the attack was the "Provost's Catechism," a book used in the College, the teachings of which were shown to be erroneous by the Evangelicals, yet were stoutly upheld by those who supported Trinity.

HURON COLLEGE FOUNDED

In the Synod of the year 1861 Bishop Strachan entered into an elaborate attempted justification of Trinity College from recent attacks. The lines between the two parties in the Church were drawn with greater distinctness and precision. As a protest in 1863, Huron College was opened under the Presidency of the Reverend Dr. Hellmuth, then Archdeacon of Huron.

RITUALISM AND SACERDOTALISM INCREASED

The feeling of distrust because some of the Clergy in the Diocese of Toronto were not true to the principles of the Reformed Church of England and were spreading Ritualistic and Sacerdotal doctrines increased, from year to year and its effect was so marked that in the address of Bishop Bethune to the Synod in 1869 he thus reverts to the subject:

"I advert with sorrow and mortification to the fact that the liberality of contributions to our Missionary objects has been in some quarters seriously damped by the suspicions and distrust awakened as to the management of our Church enterprises." Thus over fifty years ago the teaching of Trinity was beginning to pervade the Diocese and seriously affected the work of the Church.

The explanations given and the position taken, were entirely unsatisfactory to those who were dissatisfied with the teaching of Trinity College and with the Non-Anglican features which were rapidly being by it introduced.

THE TERMS "REFORMATION" AND "PROTESTANT" NOT TOLERATED

The Protestant members of the Church saw with much dissatisfaction that their moneys were accepted by the Church and were expended in promoting Romanizing teaching and the introduction of Non-Anglican ceremonies. Remonstrances were continued without avail. Some counselled the withholding subscriptions to all the Missionary purposes of the Church. Others determined to leave the Church, fearful of its influence on their children and desiring the edification not given by the unfaithful Ministers in the Church of England.

Even in those days, over forty years ago, the Romanizing element spoke loudly against "Reformation principles," and repudiated strongly the term "Protestant" as applied to our Church.

THE EVANGELICAL ASSOCIATION FORMED.

During these years many earnest members were driven from it and thereby its membership diminished largely. After much consideration and many deliberations, no changes having been made in the way of reformation, it was determined to endeavor by co-operation to cleanse away what was then permitted, and in order to effect this object the "Evangelical Association of the Church of England and Ireland in the Diocese" was formed.

Dean Grasett was appointed President; Archdeacon Fuller, Canon Givens, Doctor Daniel Wilson and Mr. B. H. Dixon were appointed Vice-Presidents; The Reverend Canon E. Baldwin and Mr. F. W. Kingstone, Secretaries; and Mr. H. Mortimer, Treasurer.

On the 16th of March, 1868, its first appeal was made to the Lay Members of the Church in the Diocese of Toronto. The object of the Association was stated to be "to maintain the principles of the Reformation." It issued an elaborate address calling attention to the non-recognition in all Church matters of those "who count the name of Protestant a distinguished honor, and regard the Reformation as the richest blessing ever vouchsafed to our Church."

THE C. B. S. PLOT

The election of Delegates to the Provincial Synod, as well as membership in the Executive Committee, was given exclusively to the High Church or Trinity College, Party. The teaching, which began secretly, but afterwards was openly carried on, culminated in 1871 in the announcement that the "Manual of the Confraternity of the Blessed Sacrament" was in use in the city, and that a branch of that Fraternity existed, presided over by a licensed Clergyman of the Diocese. The Honorable W. B. Robinson handed this book to Mr. Clarke Gamble, K.C., who took counsel with Chief Justice Draper, Professor Daniel Wilson, and Colonel C. S. Gzowski.

An address was presented to the late Bishop Bethune upon the subject, meetings were held, investigations were made, and the dissatisfaction which ensued on ascertaining that what had long been asserted was now demonstrated—that Ritualistic teaching of a most extreme type—was being introduced into several Parishes of the Diocese, and by four of her Ministers, caused the determination that active measures should be taken to protect the Church from these Romish invasions.

BISHOP HELLMUTH ON HYMNS A. AND M. AND TRINITY

In 1872, in the first charge of the Right Reverend Doctor Hellmuth, then Bishop of Huron, he strongly condemned Hymns Ancient and Modern, and stated of them: That "If all the hymns were unsound they would at once be detected, and very few would have been deceived. It was, therefore, a skillful masterpiece of the Ritualists to administer the poison in small doses, not to be perceived immediately, but to effect, nevertheless, their purpose, of undermining the spiritual constitution of our Reformed Church." He warned the Church of the growing evils of the trend toward Ritualism called the "Catholic Revival."

A fierce controversy, especially between Doctor Hellmuth and Doctor Whittaker, as Provost of Trinity College, in which, however, many others took part, had been going on, in which the views of Trinity on the one side, and of Evangelical Churchmen on the other, had been fully presented and a large measure of education as to the teaching of these respective parties and its effects had been given to the members of the Church in the Diocese of Toronto and throughout the Dominion generally. Great interest was taken in these discussions.

THE CHURCH ASSOCIATION FORMED

As a result, in 1873, "The Church Association of the Diocese of Toronto," was brought into existence.

The following were its first Officers:

President—The Honorable Chief Justice W. H. Draper, C.B.

Vice-Presidents—The Very Reverend H. J. Grasett, B.D., Dean of Toronto; the Honorable Vice-Chancellor Blake; Professor Daniel Wilson, LL.D.

The Executive Committee—The Reverends F. A. O'Meara, Port Hope; A. Sanson, A. Stewart, the Honorable James Patton, Colonel C. S. Gzowski, Lieutenant G. H. Grierson, and Messieurs A. H. Campbell, C. J. Blomfield, Peterborough; J. George Hodgins, Kivas Tully, Toronto; William Magrath, Credit; William Powis, Hamilton; B. H. Dixon, Toronto, Honorary Secretary and Treasurer.

THE CANADIAN CHURCH UNION

In the same year a number of Clerical and Lay gentlemen formed themselves into a society called the "Church Union," of which the Bishop (Bethune) was the President, and Archdeacon Fuller and the Honorable George W. Allan, the Vice-Presidents. It carried on its work for two or three years, and then died.

THE CONSTITUTION OF THE CHURCH ASSOCIATION

The following extracts from its constitution show the attacks then made upon our Church and the lines of defence determined upon.

"1. To maintain the principles and doctrines of our Church as established at the Reformation, and to preserve the simplicity of her Protestant worship and the purity of her scriptural teaching as derived from the Holy Scriptures, and set forth in the Liturgy and Articles of the Book of Common Prayer.

"2. To oppose the dissemination of doctrines contrary to those authoritative standards of our Church; and to resist all unauthorized changes or innovations in her services as prescribed in the Prayer Book; and all novelties in vestments, decorations or practices, whether revived from pre-Reformation times, borrowed from the Church of Rome, or introduced as rites and ceremonies hitherto unknown amongst us as a Church.

"3. To cultivate an earnest spirit of brotherly union in accordance with the Apostolic precept; 'that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment,' and so to foster hearty co-operation in all efforts for the spread of the Gospel, the extension of the Church, the enkindling of a devoted missionary spirit among its members and the maintenance of the doctrines for which so many noble martyrs of our Church, Bishops, Clergy and Laymen, witnessed a good confession in the dungeon and at the stake.

"4. To diffuse information on all subjects specially affecting the welfare of the Church, and to aim at uniting all her members in a hearty and uncompromising maintenance of our most holy faith; alike against tractarianism, ritualism, rationalism, or whatever other movements threaten to undo the great work of that Reformation to which we owe alike our English Bible, our English Prayer Book and that liberty of conscience which is our prized inheritance.

"5. To extend co-operation throughout the Diocese, by forming branches of this the Evangelical, or Church Association; by public meetings and by the agency of the Press, so that the members of our Church may be confirmed in the great principles which were reasserted in her Articles at the Reformation; and 'looking unto Jesus, the author and finisher of our faith,' all may be encouraged and strengthened to 'hold fast the profession of our faith without wavering.'"

PROTESTANTS DRIVEN TO ESTABLISH ANOTHER DIVINITY SCHOOL AND MISSION FUND

The appeal of the Church Association in the following year, 1874, contained the following statements :

"Many members of the Church of England have felt compelled, much against their inclination, to withhold their contributions from the funds of the Church. They feel that it is impossible for them to assist in maintaining a Students' Fund for the support of young men who are carefully trained to look with aversion on our Church as a Church of the Reformation, and to abhor the name Protestant; or to build up a Mission Fund for the support of men who become worthy disciples of such teaching, and propagators of these and more extreme views."

"These reasons combined to make many lukewarm and to deter others from having anything to do with the temporal affairs of the Church."

"In answer to a very general demand for some objects connected with the Church in which her members might heartily co-operate, the Church Association has resolved to undertake a training establishment for young men of sound Evangelical views, where they will be prepared with the utmost care for the Ministry of our Church. The Association has likewise undertaken the formation of a Mission Fund to aid in parts of the Diocese where such assistance is needed, in the support of faithful men not ashamed to preach the Gospel of Christ and to make known His finished work."

THE CELEBRATED IMPEACHMENT PROCEEDINGS

The Bishop strongly disapproved of this action of "The Church Association." He brought the matter before the Synod. He issued two pastorals on the subject - one in 1873 and another in 1874. He held a Visitation of the Clergy in December, 1874, which resulted in the impeachment of the Clerical members of the Executive Committee of the Church Association, who were by direction of the Bishop "presented" and were tried for "depraving the government and discipline of the Church," by a commission consisting of the Reverends Canon Read and Rural Deans Allen and Brent. The Reverend Doctor Fuller and Clarke Gamble declined to act.

The names of those against whom these proceedings were taken are: The Very Reverend Dean Grassett, the Reverend Rural Dean Stewart, the Reverend Rural Dean Givens, the Reverend Rural Dean Cooper, the Reverend Canon Edmund Baldwin, the Reverend Doctor F. A. O'Meara, the Reverend S. J. Boddy, the Reverend Alexander Sanson, the Reverend W. F. Checkly, the Reverend H. H. Waters, the Reverend G. H. Moxon.

During the trial the charges were narrowed down to that of "establishing a separate Mission Fund tending to cripple the resources of the Synod Mission Fund." The judgment was:

"The Commissioners cannot find that any Canon, or other law, of the Church in this Diocese has been violated. They do not recommend the institution of any further proceedings."

ADDRESS OF THE LAITY SUPPORTS THE PROTESTANT MINISTERS

During the pendency of this matter the following address was presented to those who were the subjects of the presentment by over 2,000 Laymen, warmly sympathising with the impeached clergymen.

"We, the undersigned Members of the Church of England in the Diocese of Toronto, beg to express to you our deep regret at the unprecedented course taken in the recent attack made upon you by the Ritualistic party in this Diocese.

"We beg to express our warm sympathy with you, and our great thankfulness that you have stood forward as champions of our Church at a period when she so much needs her sons to battle for her.

"We beg to assure you of the strong feeling of indignation with which we have heard of the inquisitorial proceedings taken against you; we believe you have the approval of the great body of the Laity in the part you have taken in the struggle to support the principles of the Reformation and the Protestant character of our Church.

"Our earnest prayer is that with the blessing of God the present crisis may be so overruled as the more firmly to build up in our Church the principles of the Reformation.

"Dated this 2nd of January, 1875."

Among some of the well-known names appended to this document are found:

CHIEF JUSTICE DRAPER	SIR DANIEL WILSON	A. SHAW
B. HOMER DIXON	THE HONORABLE JAMES	COL. GEORGE T. DENISON
J. G. WORTS, SR.	PATTON	WILLIAM GOODERHAM, SR
THE HONORABLE ADAM	WALTER S. LEE	THE HONORABLE EDWARD
CROOKS, K.C.	SIR THOMAS GALT	BLAKE, K. C.
MAYOR MEDCALF	JAMES BENNETT	SHERIFF JARVIS
THE HONORABLE S. H.	D'ARCY BOULTON	COLONEL DURIE
BLAKE, K.C.	JUDGE GWYNNE	COL. ROBERT B. DENISON
HENRY PELLATT	DOCTOR J. G. HODGINS	A. THORNTON TODD
SIR C. S. GZOWSKI	SAMUEL PLATT	CLARK GAMBLE, K. C.
ARTHUR B. LEE	R. N. GOOCH	A. H. CAMPBELL
OGLE R. GOWAN	H. F. GODSON	T. D. DELAMERE
WILLIAM MAGRATH	VICE-CHANCELLOR	J. K. KERR, K. C.
J. MAUGHAN, JR.	STRONG	W. R. MULOCK, K. C.
GEORGE J. BOYD	R. L. DENISON	W. T. BOYD
J. HERBERT MASON	STEPHEN HEWARD	J. F. LASH
F. A. BALL	THOMAS HODGINS, K.C.	JOHN J. VICKERS
DAVID LEWIS	GEORGE M. EVANS	JOHN GILLESPIE
COL. G. H. GRIERSON	PHILIP & JAMES BROWN	W. F. MCMASTER
KIVAS TULLY	FREDERICK WRIGHT	JAMES GRAHAM
SAMUEL B. SMITH	C. S. ROSS	THOMAS H. LEE
ERNESTUS CROMBIE	JOHN BOYD	STEPHEN RADCLIFE

THE LAYMEN'S PROTEST

No laymen were permitted to be present at the inquisitorial proceedings called a Visitation, held by the Bishop; but when the proceedings were ended and the result known, the Lay members presented a communication to His Lordship, which is found in the *Globe and Mail* of the 8th of January, 1875, from which it is necessary to take a few sentences in order to understand the grievances from which Laymen of that day suffered.

TRINITY COLLEGE AN INEFFICIENT AND UNSAFE INSTITUTION IN 1875

"(a) In referring to Trinity College, we deal with it solely as a Theological College for training Candidates for Holy Orders, and as such we cannot help but pronounce it unworthy of its pretensions.

"(b) The doctrine of Apostolic Succession as taught 'leads to no other result than that of begetting a narrow-minded exclusiveness and stimulating a sacerdotal spirit among our Clergy, the revival of which has largely contributed to the evils which we deplore.

"(c) Looking at the longer course and the Staff of Professors and Tutors in Knox College for training Ministers for the Presbyterian Church, and comparing it with one Theological Professor in Trinity, 'it is manifest that wholly apart from objection to his doctrinal teachings the actual instruction furnished to the Ministers of our Church must be miserably small as compared with that given by the Staff of Knox College.

"(d) The charges of 'erroneous teaching preferred against Trinity College are not now made for the first time.' The late Venerated Bishop Hellmuth of Huron pressed them in a way that carried conviction to thousands; and failing to meet with any satisfaction, he established a Theological Institution in his own Diocese, the head of which is a life member of the Church Association. But the tree is known by its fruit; and we shall best test the question in brief form by referring to a work not unknown to your Lordship. 'The Christian Manual,' published in 1872, is set forth as, with your Lordship's permission and approval, dedicated to you by one of your Clergy, a graduate of Trinity College, who now as one of the Masters in the Port Hope Church School uses it there as the Manual for Religious Instruction.

"In this manual we read of the Holy Eucharist: 'do' strictly means 'make,' videlicet, 'this offering'; in other words "offer this." The Lord's Body is there, independent of the faith, or conduct, of the receiver. The reader is warned against 'the most erroneous view of the Holy Sacrament,' wherein no body and blood of Christ was held to be really present in any strict sense; or, to express it in grosser form, the body and blood of Christ were really absent.

"During the prayer of consecration it is that particularly the Eucharistic sacrifice is being made.

"In this book there is found the very same unscriptural Ritualistic

teaching which is more openly promulgated in 'The Path of Holiness,' the Manual of the Confraternity of the Blessed Sacrament, and the like pernicious works.

"This we believe to be the teaching of Trinity College, as it is the teaching of Port Hope Church School, and we do not 'insinuate,' but say plainly and expressly, that any College where such Theology is taught 'is an unsafe Institution for the religious training of young men, and specially of aspirants for the Ministry.'"

DR. WHITTAKER, PROVOST OF TRINITY, REJECTED AS COADJUTOR BISHOP.

In 1866 the Provost sought election for the position of Coadjutor Bishop of the Diocese of Toronto, notwithstanding the strong feeling that then existed on the part of the laity against him, but was defeated.

WYCLIFFE COLLEGE—THEN AND NOW—EVANGELICAL VERSUS SACERDOTAL

It was out of this state of matters that the Protestant Episcopal Divinity School came into existence in October, 1877. It began its work in a small and very humble way in the School House of St. James' Cathedral. Its name was liked by its supporters and they have ever insisted upon the two words, "Protestant" and "Episcopal," with the full meaning that is attached to them. The principles of the Divinity School, as presented to its supporters, and as then adopted, has never been varied. Shortly put they are as follows :

"1. The Bible, the Sole Rule of Faith; in opposition to the error that would make the Bible and tradition the joint rule of faith.

"2. Justification by Faith in Christ alone; in opposition to the Sacramentarian system.

"3. The Sole and Exclusive Priesthood of Jesus Christ; in opposition to the sacerdotal assumption which would convert Christ's Ministers into an order of sacrificing and mediating Priests (heireis).

"4. The Real presence of Christ by Faith in the hearts of worthy recipients of the Holy Communion; in opposition to the figment of His presence corporally, or spiritually, on the Communion Table, under the form of bread and wine, after the consecration of the elements.

"5. The Church of Christ is the 'Holy Catholic Church.'—(Creed.)
'The Holy Church Universal.'—(Prayer for Church Militant and Litany.)
'The mystical body of Christ, which is the blessed company of all faithful people.'—Communion Service.

"6. 'The visible Church (*visibilis Ecclesia*) of Christ is a congregation of faithful men, in which the true Word of God is preached, and the sacraments be duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same.'—Article XIX.

"7. An Historical Episcopate, traceable to apostolic direction, as conducive to the well being but not necessary to the being of the Church; in opposition to the dogma of a tactual succession, 'a fiction,' asserts Dean Alford, 'of which I find in the New Testament no trace.'"

WYCLIFFE IN ALLIANCE WITH TORONTO UNIVERSITY OPPOSED TRINITY

In 1879, the Institution was incorporated and now bears the name of "The Protestant Episcopal Divinity School—Wycliffe College." From its inception it adopted the principle suggested in the formation of Toronto University and took advantage of the opportunity given for obtaining there the secular education of its Students. It is well that the names of the Incorporators should be preserved.

INCORPORATORS OF WYCLIFFE COLLEGE

THE DEAN OF TORONTO	REV. J. P. SHERATON	J. HERBERT MASON
J. G. HODGINS	R. T. GOODERHAM	J. K. KERR
DANIEL WILSON	REV. A. SANSON	REV. W. S. RAINSFORD
A. H. CAMPBELL	R. B. DENISON	JOHN GILLESPIE
N. W. HOYLES	REV. T. C. DESBARRES	S. H. BLAKE
B. HOMER DIXON	C. S. GZOWSKI, JR.	C. GAMBLE
REV. SEPTIMUS JONES	ROBERT BALWIN	

BISHOP SWEATMAN'S HISTORIC CHARGE

Those interested in the history of the Church of England in Canada are under great obligations to the late Archbishop Sweatman of Toronto for his Historic Charge of 1879. This deals with those aspects of the state of the Church of England in Canada, and its members, for the last sixty years, reference to which gives, with conciseness and accuracy, its true position, and explains the reason of the action taken by the Evangelical Party in founding Wycliffe College. In this charge he says:

THERE ARE PARTIES—EACH HAS THE RIGHT TO EXIST

"It is fruitless for us to deny, brethren. It would be unworthy for us to apologize, that there are parties in the Church. I trust we have learned enough wisdom from the past, frankly to accept the position. I am not advocating compromise, which is a weak and futile expedient for evading difficulties, but tolerance."

THE LAITY ARE STAUNCHLY, JEALOUSLY PROTESTANT

"There can be no question in the mind of anyone acquainted with the religious aspect of the country, that the heart of the great bulk of our laity is staunchly, jealously, Protestant. I thank God for it. And in the endeavour to fulfil the difficult task that lies before me, my first and most earnest efforts will be directed to supply the missions of the Diocese with Clergymen of sound Protestant views."

OURS IS A PROTESTANT CHURCH

"There are those who have grown to be ashamed of the honest name of Protestant, and think it necessary to speak quite apologetically of the Reformation. But I would ask, what existence have we as a Church duly

constituted, with a polity of its own, with a prescribed liturgy and authorized standards, except through the Reformation? It is true that we trace back the independent autonomy of our branch of the Church Catholic far beyond that struggle which was as the throes of a second birth; beyond its subjection to the Papal Primacy; beyond the accession to it of the Saxon converts of Augustine, and its consequent first connection with the See of Rome, back through the persecutions and depressions of the British Christians, who also had their Bishops and their Liturgy, to the very Apostolic age."

INGRATITUDE NOT TO ACKNOWLEDGE DEBT WE OWE THE REFORMERS.

"We cannot deny, if we would, that what we are as a Church to-day, was the work of the Protestant Reformers. To these noble, holy and learned men—even if they were erring, who shed their blood to purchase with it for us the priceless heritage of a pure faith, enshrined in a form of worship that is sublime in its dignity, venerable for its antiquity, and glorious with the beauty of holiness—we owe a debt which we cannot over-estimate, a debt which it were the climax of base ingratitude for us to repay, as some who call themselves Anglican Churchmen have done, by casting opprobrium upon their blessed memory."

THE SPLENDID HERITAGE THEY HAVE GIVEN US.

"The heritage they have bequeathed to us is indeed a rich one—a faithful version of the Holy Scripture in our own tongue, that the unlearned may have free access to the Word of Life, 'the Book of Common Prayer and Administration of the Sacraments and other rights and ceremonies of the Church'—the Thirty-Nine Articles of Religion, forming a complete summary of the Reformed Faith on the Cardinal Doctrines of Christianity, and specially on those points which were matters of controversy with the Church of Rome."

THE PRAYER BOOK, THE BULWARK OF PROTESTANT PRINCIPLES.

"In avowing myself a Prayer Book Churchman, I vindicate my title to be held a Protestant Churchman; for the Prayer Book is, as I regard it, the very bulwark of Protestant principles."

STAND BY THE WORK OF THE REFORMERS.

"I am one of those who are satisfied with what the Reformers have done, regretting nothing which they have abolished; and not wishing to see anything abolished which they have thought worthy to be retained."

DO NOT APE ROME!

"Why should any clergyman wish to make his Church such that a common man placed suddenly within it would not be able to say whether he was in a Church of England or a Romish place of worship?"

THE DECLARATION OF FAITH—OUR MAGNA CHARTA.

This Charge which the Archbishop called his Declaration of Faith, went into the details of Sacerdotalism and Ritualism practised in the Church in Canada, to which it is not necessary now to refer further. What has been given has been presented as showing the antagonistic views which then, as now, were held in the Church of England in Canada, and which are found in innumerable pamphlets and letters which issued from the press during the twenty-five preceding years. It also shows how largely the Diocesan was prepared to rely on a College, existing for the express purpose of furnishing men of the type needed to answer the urgent demands of congregations.

THIS CHARGE CONTAINS THE TEACHING THEN AND NOW OF EVANGELICALS.

These extracts, short although they be, give in essence the position and teaching of the Evangelical members of the Church foremost in founding Wycliffe, and which embrace such well-known names as Dean Grasett, Dean (afterwards Archbishop) Bond, Dean (afterwards Bishop) Baldwin, Sir Daniel Wilson, Chief Justice Draper, Mr. A. H. Campbell, Sir Casimir Gzowski, the Honorable Edward Blake, K.C., and the Honorable James Patton, K.C.

CHURCH ASSOCIATION ENDS—WYCLIFFE CONTINUES.

At the time of the election of Bishop Sweatman it was agreed that "The Church Association" should cease to exist, and that "Wycliffe College" should continue its work. In pursuance of this arrangement on the 11th of June, 1879, the closing meeting of the Association was held. On the 13th day of June the second annual meeting of the Protestant Episcopal Divinity School took place, when His Lordship the Bishop was present, and then among other words of kindly approval said:

BISHOP LOOKS TO WYCLIFFE TO SUPPLY THE MEN NEEDED IN THE DIOCESE

"The great complaint throughout the Diocese was the lack of money, but another and even greater want was the want of men, of good and suitable men, who had the love of the Savior in their hearts, and the love of those for whom the Savior died. He hoped the School would send forth well-trained and educated men to engage in the work of the Church. Other denominations—all praise and honor to them for it—were sending out such men, and the Church of England in these days could not afford to be behind. He was pleased to learn that great care was being exercised in the education of the young men in this Divinity School. He trusted that through the means of this School much good would be done for the Church, not only in this Diocese, but throughout the Country. The report which had been made by the Principal was most satisfactory, and he sincerely looked forward to the time when he would be able to ordain and send out to the Missions of the Diocese men from this Institution thoroughly well fitted both in head and heart. He wished the School every success and would give it all the fostering care he could, so long as the circum-

stances of the Diocese required that it should be conducted as a separate Institution."

On the resignation of the Reverend Doctor Whittaker as Provost of Trinity College, in 1879, it was felt that an opportunity had at length arrived, after waiting nearly thirty years, for remodelling the College and for the formation of a strong Divinity School to provide for the training of Theological Students in accordance with the principles of the Reformation as embodied in the Articles of our Church.

AT THE EARLIEST MOMENT WYCLIFFE OFFERS UNION WITH TRINITY

in order to do its part in the accomplishment of this purpose, on the 7th of February, 1880, the Board of management of Wycliffe, after prolonged deliberation, passed the following resolutions and sent them to Trinity College :

" *Resolved*, That in the opinion of the members of the Board of Management of the Protestant Episcopal Divinity School, an opening is now afforded for compliance with the expressed wish of the Lord Bishop of Toronto, that an effort should be made for the union of the School with Trinity;

" *Resolved*, That the terms of union which commend themselves to the judgment of the Members of the Board are as follows :

" (1) That the office of Provost should be filled by someone who shall be pronounced by the Bishop to be entirely acceptable to him, and to be by him approved as fitted to meet the special exigencies of the Church at this time.

" (2) That an additional Theological Chair should be at once established in the College, to which Chair the Reverend Doctor Sheraton, the present Principal of the School, should be appointed.

" (3) That within a reasonable time one or more additional Chairs in the department of Theology should be established in the College.

" (4) That the members of the Church holding Evangelical views shall receive a fair representation in the Council of the College.

" (5) That the School should be merged in the College.

" *Resolved*, That although in the opinion of the members of the Board they might fairly ask that the salary of the new Professor should be paid out of the resources of Trinity College, *which have been contributed by the Church at large*, yet they will take the responsibility (in case the proposed union is accomplished) of agreeing that the Evangelical members of the Church shall themselves provide that salary, without trenching on the resources of Trinity College.

" *Resolved*, That a copy of the foregoing resolutions be transmitted by the Secretary to the proper officer of Trinity College, with the request that they be laid before the Council of that Corporation, and that any communication it may be pleased to direct in reference to them be transmitted to the Secretary.

Toronto, February 7th, 1880.

S. H. BLAKE, Chairman.

TRINITY REJECTS OFFER.

With these resolutions in the hands of the Bursar of Trinity, the College authorities proceeded to the choice of a Provost and elected the Reverend Doctor Lobley to that office, although it was stated by one of the Members of the Board of that Council that such "appointment would be received with disfavor by those whom it was desirable to conciliate, if not regarded by them as a challenge direct."

The views of the Evangelical Party were well-known, having been plainly expressed a few months before when the name of Doctor Lobley was proposed as a candidate at the election for Bishop of the Diocese. Thereupon, on the 6th of March, the following resolution was passed by the Board of the Protestant Episcopal Divinity School and sent to Trinity College:

"Resolved, That having regard to the course pursued by Trinity College since the proposal made by this Board for Union with that College, the Secretary do immediately write to the Bursar of Trinity College, informing him that it is unnecessary for him to submit the proposals to the Board for the consideration of the Council of Trinity College."

The proposal of Wycliffe College had remained with Trinity four weeks unacknowledged. In the meantime, however, Trinity proceeded to the election of a man as Provost, who, a member of the Trinity Board had truly said, will by Wycliffe "be received with disfavor" or be "regarded by them as a challenge direct."

No other conclusion could have been arrived at, as the resolutions of Wycliffe embraced these propositions:

- (a) The office of Provost shall be acceptably filled;
- (b) Dr. Sneraton shall at once be appointed to an additional Theological Chair;
- (c) One or more additional chairs in Theology shall be established;
- (d) Those holding Evangelical views shall receive a fair representation on the Council;
- (e) Although the Church at large supplied the resources of Trinity, yet in order to remove all difficulties, the Evangelical members of the Church will provide the salary of the new Professor.

The very first resolution asked for an acceptable Professor, and when the only response to the approach of Wycliffe was the appointment, without explanation, of one known to be unacceptable, it could be only taken as "a direct challenge," and a rejection of the proposal made. No action could therefore then be taken on this arbitrary act but the withdrawal of a proposal which, after it had been received, Trinity disdained to acknowledge but proceeded to take and took action which it must have known involved the refusal of the approach of Wycliffe.

Trinity college never made to Wycliffe any acknowledgement of the letter containing the resolution sent, nor did it make any explanation of the course it pursued, nor did it make any approach to Wycliffe.

And thus ended the effort made by Wycliffe for the founding of a first-class Union Theological College out of the materials then at hand.

EARLY STRUGGLES OF WYCLIFFE

At the time that Wycliffe made the offer to Trinity there were but few students in either institution. Wycliffe had no endowment and was dependent on the authorities of St. James Cathedral for the needed accommodation for its success.

It was thought that with a Provost free from Non-Anglican teaching, with Dr. Sheraton filling one of the Theological Chairs, with a due representation of Evangelicals on the Board, with appointments thereby duly controlled and made in the true interests of our Church, it was the duty of the representatives of Wycliffe not to build, not to seek endowment for a separate College, but to set to work strenuously to help in building up an institution which its members might consider worthy of their Church.

This desire having been frustrated by the action of Trinity, the founders of Wycliffe were face to face with a grave state of matters. The number of students increased. The demand for additions to the staff became pressing. Buildings were an imperative necessity, and, as a consequence, all this called for the raising of a large sum of money.

No steps were at once taken to answer these needs. Some were hopeful that Trinity would not continue to hold aloof but would make some proposal that might be moulded into a reasonable arrangement that would save the large cost of duplicating buildings and Professors, and counselled delay in taking definite steps which would prevent a union; others considered that the amount of money called for would not be subscribed, and that Wycliffe would be launched into a large debt. The third portion of the Wycliffe friends expressed themselves as convinced—

“(1) That Trinity felt itself so strong that it cared not for union with Wycliffe;

“(2) That it did not consider that there was anything to fear from the new College, as, one of the Bishops on the Board expressed himself: ‘It is a flash in the pan and will die out and therefore pay no attention to it’;

“(3) That thirty years’ experience showed what Trinity’s teaching really stood for, and that it would never abandon it so as to meet the views of the Evangelical School;

“(4) That it would be a fatal mistake to seek to inaugurate one College in which were taught all the known phases of Church teaching; and that wranglings in such an institution would be insufferable, and the men turned out therefrom unfitted for their work;

“(5) That the Laity of the Dominion looked to Wycliffe to answer the crying demands of so many of our Congregations;

“(6) And that, having undertaken the work, we must carry it on by seeking endowment and building.

Desiring to act as one man, work was not immediately commenced. Time was given to those of the opinion, that separate buildings and endowments might not be required, to exhaust their efforts in effecting a satisfactory arrangement. No offer was, and it became clear that none would be, made, and so, unwillingly, steps were ultimately taken to answer the needs of Wycliffe.



THE REVEREND JAMES PATERSON SHERATON,
M.A., D.D., LL.D.,

First Principal of Wycliffe College.

SOLEMN DECLARATION OF TRUST

It was at first thought that 25 students would be the largest number that it would be necessary to provide for. It was not until the year 1882 that the first building erected on College Street within the University grounds, was completed to supply accommodation for the above number of students. It was not until November, 1883, that the deed was executed, with a declaration of the trusts on which the property and endowments were held. From February, 1880, up to November, 1883, it was open to the Corporation of Trinity to approach Wycliffe and seek to arrange for terms satisfactory to both institutions. Up to the latter period it became a matter which, although involving a considerable sum, because of the large expenditure of money in paying for the buildings and raising a partial endowment for Wycliffe, was not insurmountable, as no declaration of trust had been up to that time signed. After that period, however, an insurmountable difficulty was presented, as both the donors and donees had solemnly after much deliberation, entered into an agreement setting forth explicitly the terms on which the money was paid and on which it was to be held. On breach of any of its terms the money reverted to the subscribers. As years rolled on came the additional difficulty of the death of many of the donors, and therefore the impossibility of procuring their concurrence to a change in the terms of this instrument, one of which clauses provided that Wycliffe should not "become amalgamated with or incorporated with any other College or School." From that period onwards the only arrangement that Wycliffe could make with Trinity or any other College of the kind would be to enlarge its premises so as to receive within its walls for Theological education those desirous of studying for the Ministry of the Church. No other offer could be honestly made. When union was possible Wycliffe made the only proposal that ever passed between the two Colleges, and that having been rejected by Trinity, and the above circumstances intervening, which absolutely precluded it, the opportunity for amalgamation ended.

FURTHER ENLARGEMENT

Not long after the completion of the building in 1882, the number of students then contemplated was so far exceeded that in 1885 the building was enlarged to accommodate over fifty. In 1890, when further additions were needed to bring the accommodation up to seventy students, an opportunity was found of moving from the College Street location to one on Hoskin Avenue, where the buildings of the College at present stand.

This was completed in the autumn 1891, and to it, the work of the College, with an attendance of seventy students, was transferred. From time to time, the number increasing, it became necessary to enlarge. In 1902, extensive additions were made; but, the increase in pupils continuing, it became necessary again to build, and a new wing, dining hall and faculty room were opened by His Grace the Archbishop of Toronto, on the 21st of February, 1908. During the last year the number of students in attendance was 110.

Not even a sketch of Wycliffe College would be complete without a further reference to its first Principal.

REV. PRINCIPAL SHERATON, D.D., LL.D.

What Wycliffe College is to-day it owes, under God, to a very large extent to its first Principal. The work grew up round the personality and teaching of the late Rev. James Paterson Sheraton, who for twenty-nine years was its beloved and gifted Principal.

The late Principal Sheraton was born in St. John, N.B., Nov. 29th, 1841. His maternal grandfather was the late James Paterson, LL.D., of the University of Glasgow, who for more than fifty years was principal of the St. John Grammar School. Dr. Paterson was in his time among the most distinguished scholars in the Maritime Provinces, and the late Principal of Wycliffe owes to him, as his first tutor, much of his later success as a student and teacher. Owing to the instruction of his grandfather, James Sheraton was able to enter the Grammar School at the age of seven. Dr. Paterson was also a devotee of the physical sciences, and a distinguished Orientalist, and from him his grandson received instruction in science and Hebrew. Mr. Sheraton took his arts degree from the University of New Brunswick in 1861, with honors in natural science and classics. He was also the Douglas gold medalist of his year. The two years following he spent partly in private study, under the direction of the late Bishop Medley, of Fredericton, and partly in the University of King's College, Nova Scotia. In December, 1864, he was admitted to the diaconate, and the following December was ordained a presbyter. For the next thirteen years he labored largely in the home mission work of New Brunswick.

Of Wycliffe Mr. Sheraton became Principal in 1877, which position he held until his death on the 24th of January, 1906. During this period, he occupied the chairs of dogmatic theology, and of the literature and exegesis of the New Testament. The present position of the College, its handsome and commodious building, its staff of nine Professors and Teachers, and its one hundred and sixteen students, are evidence of the learning and ability of the great theologian, the brilliant scholar, the successful teacher and the kindly administrator.

In 1883 the degree of D.D., *honoris causa*, was conferred upon Dr. Sheraton by Queen's University. In 1889 he was appointed Honorary Canon of St. Alban's Cathedral by the Bishop of Toronto. He was a director of Bishop Ridley College at St. Catharines; President of the Toronto Branch of the Lord's Day Alliance, Vice-President of the Evangelical Alliance, Vice-President of the Upper Canada Bible Society, and one of the Board of Examiners for Divinity degrees in the Ecclesiastical Province of Canada. As a prominent member of the Senate of the University of Toronto he did much in the way of moulding its present educational system.

In June, 1896 the University of Toronto conferred upon him the degree of LL.D.; on which occasion Principal Hutton said of him:

"This is not the place, nor am I the person, to eulogize Dr. Shearton's work in his theological college. So far as that is concerned everyone who knows Dr. Sheraton knows that he is zealous in the cause of true religion, with a zeal not unworthy of that early master of Baliol, that uncompromising and fiery spirit concealed in a frail and emaciated frame, who is the hero and patron saint of Wycliffe College. But the University of Toronto knows another Dr. Sheraton, and it is the other Dr. Sheraton that it honors here to-day; the friend of university education in all its branches, the reso-

lute member of Senate who has faced heavy responsibilities in the service of the University and has discharged those responsibilities at costs; in a word the Churchman who has been not less zealous for useful learning than for sound religion."

Dr. Sheraton was not merely a great teacher and successful administrator, but was also the author of various reviews and pamphlets, in all of which appear marks of his learning, industry and research. Among these pamphlets were the following:—"The Ideal of the Church"; "The Christian Ministry"; "The Inspiration of the Scriptures"; "The Lambeth Declaration about Church Union"; an exposure of so-called Christian Science, and a masterly review of the fallacies, errors and hurtful tendencies of destructive Biblical Criticism. He was also for many years editor of the *Evangelical Churchman*, and an able expositor of Sunday School lessons. At the time of his death he was engaged in a very extensive work on Dogmatic Theology.

An immense debt is owed by Wycliffe College and by evangelical churchmen throughout Canada to Dr. Sheraton's untiring zeal and devotion in the great cause for which Wycliffe was established. A student himself, he fully realized the difficulties of the student, and ever exercised a fatherly care for the household over which he was set. Much of the wonderful growth of the College is traced to his influence. The effort of his life work in the College was that men might there receive, in the Spirit of Christ, an efficient training to carry on to victory the work of Christ and His Church, and no pains were spared in the effort to reach this high ideal. As a theologian, Wycliffe has received at the hands of her first Principal an influence which, by the power of the Holy Spirit, cannot but be far-reaching in the ever-widening field of her labors.

POSITION AND EQUIPMENT OF WYCLIFFE COLLEGE

In 1885 Wycliffe College was affiliated to the University of Toronto. In 1889, by Act of the Legislature, it was federated and made a constituent part of this great Provincial Institution.

The benefits derived from this intimate relationship are great. Its students thereby obtain the incalculable good of a life spent in immediate association with a very large body of students.

The whole resources of the University, with its splendid Biological and Scientific Apparatus, its Library, its Gymnasium and Athletic Grounds, its band of more than one hundred Professors, Lecturers and Assistants, are open to it.

Wycliffe College is conveniently situated in a beautiful open space on Hoskin Avenue, Toronto, and just on the border of Queen's Park, being north-west of the Provincial Parliament Buildings, and forming the north-east end of the crescent of University structures which surround the main building of the University of Toronto. It is built of stone and pressed brick, in collegiate style. The whole building is heated with steam and lighted with electricity throughout. It has every modern convenience for the comfort of the students and is at present in the most thorough state of repair and efficiency.

The College building contains: Residential accommodation in separate rooms for seventy-three students. Separate residences for the Principal, and one member of the Teaching Staff. Chapel, Faculty Room and Office. Convocation Hall capable of seating 700. Lecture and Assembly Halls. Dining Hall.

Missionary Museum and Reading Room. A commodious Library, situated beneath the Convocation Hall, and well equipped for the convenience of the Students' and House-keeper's Apartments.

Wycliffe College enjoys the unique advantage of being the only Theological College connected with the University of Toronto, which possesses its residential and teaching equipment within the University grounds—thus enjoying an intimate relationship with the daily life and teaching of the University. With the ample resources of the University placed at its disposal through its federation, all the resources and funds of Wycliffe College can be devoted to Theological training.

In addition to the many Associations of Toronto University open to this College, it has its own "Alumni Association," "Wycliffe Prayer Circle," "Students' Missionary Society," "Brotherhood of St. Andrew," "Literary and Theological Society," and "Athletic Association."

Its Building, Library, etcetera, are valued at \$193,000, and are entirely free of debt. Its Endowment Fund amounts to over \$150,000. Its annual Expenditure now reaches the sum of \$40,000. Since the commencement of its work, the College has sent out 199 men for the work of the Ministry in Canada and Foreign parts.

GRANTING DEGREES IN DIVINITY.

In the year 1882 "The Protestant Episcopal Divinity School" not unnaturally desired the power to confer degrees in Divinity.

Its standing as a College and the number of its students fully warranted the granting of this demand. It was, however, opposed by those who were then in control, and in order to prevent friction, the application made to the Provincial Legislature was for the time withdrawn.

In 1887, the University Federation Bill then introduced contained a clause granting to the P. E. D. S. degree conferring powers. This was again opposed. The Provincial Bishops issued a Pastoral which they directed to be read in all Churches objecting to the proposed legislation and urging Churchmen to oppose it. The voice of the "Historic Episcopate" prevailed, and again the injustice to Wycliffe was repeated.

However, subsequently an arrangement was carried out whereby under 53 Victoria, c. 142, power was given by Ontario legislation to enable the Metropolitan Bishop of the Church of England in the Ecclesiastical Province of Canada to confer degrees in Divinity, and a Canon of the Provincial Synod was passed constituting the Bishop of the Church of England in the Ecclesiastical Province of Canada, holding for the time being the office of Metropolitan of the said Ecclesiastical See, a corporation sole with the power to confer the degrees of Bachelor and Doctor of Divinity upon candidates offered from certain Universities and Theological Colleges, embracing Wycliffe College, as should receive the certificate of the Board of Examiners. Thus Wycliffe became one of the recognized Theological Colleges of the Church, and forms an integral part of the educational system of the Church of England in Canada. The attempted injustice towards her students was by this means removed. The course of study in the College is so arranged as to lead up to the examinations for the degrees of

B. D. and D. D. as set by the Board of Examiners appointed by the Provincial Synod.

COULD TRINITY AND WYCLIFFE UNITE?

During the early part of 1910 a generous friend of the Church of England in Canada made a munificent offer of the sum of \$200,000 in order to obtain a union between Trinity and Wycliffe Colleges. Trinity College at once approached Wycliffe, and representatives from both institutions met and discussed at length, the possibility of amalgamating or entering into a union, looking at the instruments of incorporation, the conditions on which the buildings and endowments were held, and the trusts created in favor of the donors. The difficulties in the way of any arrangement were many. The trusts on which the properties were held by the two Colleges—Thegrave differences which existed between them in doctrine and in ceremony—The certainty that, in failing to define the future teaching of the College if the union took place, a broad Church College must result, wherein would be welcomed all sorts and conditions of students, and from whose doors would issue graduates as the natural product of such license, representing the various phases, most unfortunately now found in our Church, from the border line of Agnosticism on the one hand, to the almost full fledged Romanist on the other. The fact was only too plainly presented that thus the very object which brought Wycliffe into existence would be defeated, by those on whom rested the sacred duty of seeing that the trusts of the founders were not impaired. It has been thought well here to reproduce a paper presented by one of the members of the Committee representing Wycliffe at a joint meeting as showing the difficulties in the way of co-operation and the safeguards which were demanded.

"MEMORANDUM OF THE HONORABLE S. H. BLAKE IN REFERENCE TO THE PROPOSAL OF TRINITY COLLEGE FOR A MERGER OR UNION OF WYCLIFFE COLLEGE WITH IT.

"To the mind of the Writer it is impossible to exaggerate the necessity of distinct Evangelical teaching to the welfare, if not the very existence, of the Church of England in Canada.

"The majority of our Laymen desire such teaching, and the effort to replace it with Sacerdotalism and Ritualism and a Non-Anglican form of service is generally disliked and resented.

"It is essential to the life of the Church of England in Canada to continue and strengthen any provision whereby the Anglican, rather than the Anglo-Roman system of worship should be preserved, and an earnest missionary spirit cultivated in every member of our communion.

"It is because of the effort which is now being diligently made to introduce into Canada such Societies as 'The English Church Union,' 'The Confraternity of the Blessed Sacrament,' 'The Kilburn Sisterhood,' otherwise called 'The Sisters of St. John the Divine,' with their Convents, Sisterhoods,

all the surroundings of the Church of Rome, and such of her doctrines as Transubstantiation, with the various phases of the Real Presence in the elements, Altar worship, the Confessional, and the long list of false teaching that follows in their train, that our Church, most unfortunately, is throughout our Dominion generally decreasing in numbers and consequently losing her power.

"It cannot, therefore, be a matter of surprise to the members of this Committee to be told that I view with the utmost alarm any suggestion that has for its object the interference with the instruction which is being given in those clearly defined principles of Evangelical truth, based on the Bible, which are found in our Book of Common Prayer and the Thirty-nine Articles. These I conceive to be necessary, not only to the well-being, but to the very existence of the true Church. While prepared to make large sacrifices in the cause of union in non-essentials, I am not prepared to sacrifice one iota in favour of a uniformity obtained by the abandonment of some matter essential to our Evangelical Church of England, or by the introduction of error that mars the simplicity of her service.

"Therefore, in any union, or merger of Wycliffe with Trinity, I consider it to be absolutely necessary, in the true interests of our Church, that the doctrines and teachings which represent these views should be preserved and safeguarded. We, as a Committee, are wanting in our duty to the Church, which in this matter we are representing, and which should be of far higher moment than the mere existence or non-existence of a Theological College, if we fail in devising the proper means for preserving and propagating these foundation principles of our Church.

"Now, both Trinity and Wycliffe, as Theological Colleges of the Church of England, claim that their principles are those of the Book of Common Prayer and the Thirty-nine Articles. But with these two Colleges, as with others erected on the same foundation, the structures built differ most materially and in most vital points. Some lean strongly towards Rome, with her ornate, spectacular architecture, and with a strong mediaeval bias, embracing altars, confessionals, and an elaborate paraphernalia suitable to such erections; while others lean from Rome and prefer the Reformed style and build accordingly.

"Now, knowing all this, fully developed since the year 1850, let us face the question honestly and to ascertain what is, as before God, in the true interest of our Church and conscientiously refuse to close our eyes to the vital differences that exist today in this very City of Toronto, and thence throughout our Dominion. Then let us seek to ascertain their causes, and thereafter proceed to find out whether, or not, we can agree so entirely to remove these causes that complete harmony may be established. Then shall our Church not only cease to retrograde, but begin an onward movement as a leader among Churches.

"The class of matters to which I refer, as interfering sadly with the progress of our Church, without giving an exhaustive list, may be placed under the following enumeration of innovations:

"1. The Bible not treated as the Word of God, our sole Guide, but to be modified by tradition, the voice of the Church, etcetera.

" 2. Societies such as the C. B. S., the E. C. U., the Kilburn Sisterhood, not only permitted but patronized in our midst.

" 3. The Altar permitted to replace the Table of the Lord.

" 4. The Eastward position, and back of the Minister to the Congregation while consecrating the elements, thereby concealing the acts of the consecrating minister.

" 5. Eucharistic vestments.

" 6. Wafer bread.

" 7. The Reserved Sacrament and its adoration.

" 8. The Real Presence in the elements taught by word, or act.

" 9. Symbolical lights.

" 10. Morning fasting Communion.

" 11. The anathematizing Evening Communion.

" 12. The Confessional, penance, Priestly absolution.

" 13. Vespers of the departed and prayers for the dead.

" 14. The use of incense.

" 15. The blessings of the holy oil and extreme unction.

" 16. The invocation of saints, or angels.

" 17. The stations of the Cross in the Church.

" 18. The mixed chalice at the time of celebration.

" 19. The placing of the 'Body of Christ in the hand.'

" 20. The ablutions.

" 21. The consumption by the Minister alone of what remains of the consecrated Bread and Wine.

" 22. The change of stoles at the sacrament of baptism.

" 23. The procession and blessing of palms.

" 24. Bowings, genuflections, crossings, and adorations of the Table and the elements on it.

" 25. Convents and Sisterhoods, with all their surroundings.

" 26. All attempts to introduce non-Anglican ceremonies from the Church of Rome under the plea of bringing back Catholic worship.

" I do not mean to say, as I have above stated, that the list given is exhaustive. I have only referred to those matters in respect of which complaints have been made to me within the last year, by those who have felt so aggrieved at their introduction into the services of the Church, that with some it is a cause for leaving the Church of England, and with others a matter of grave consideration as to whether they can honestly remain in her, or what the action taken by them should be.

" When I refer to the above grounds of complaint, so largely disturbing our Church at present, it must be borne in mind that it will not satisfy those to whom I am referring that these matters be treated in a Laodicean fashion. They are vital matters, as to which the answer will not be accepted, 'Let those that like them have them, and those that dislike them reject them.' They must be considered as proper subjects for distinct teaching, and the distinct teaching as to them must be that they are non-Anglican, alien to our Reformed Church of England, do not represent the Evangelical teaching for which our Church has stood for over 300 years,

and are the outward visible signs of the Anglo-Roman movement, which has determined to unite the Church of England with the Church of Rome, and to assimilate the doctrines and standards of our Reformed Church with those of the Church from which we have separated.

"Our Church has now a College in which for over thirty years this distinct teaching has been given with a large measure of acceptance. It is affiliated with Toronto University, and has the great academic and financial strength that flow from this union. The Laymen of our Church approve of this College and of this union, and express their liking and sympathy, not only in words, but by the support which they generously and freely give. So heartily have they from time to time up to the present appreciated the arrangement and its result that almost the whole endowment of Wycliffe has been given on the distinct understanding that it shall continue; and, if it is varied, or ceases, that the moneys conditionally given shall revert to the donors.

"It is said that it will be in the interest of our Church to enter into a merger, or union, with Trinity, and that to accomplish this all necessary sacrifices by Wycliffe should be made.

"But is it in the interest of our Church to ask the Council of Wycliffe now to make such a change, that the present system, tested, tried, and found eminently successful, shall be brought to a termination? And would the Trustees be justified in answering such request by abandoning this sacred trust, and enter into other undefined and untried alliances, which might result in seriously interfering with the present crying need of our Church—a supply of Clergymen for all parts of the Dominion?

In looking at this matter simply from the standpoint of the best interests of our Church, the following considerations strike me as most important.

"As Wycliffe stands at present she has:

- (a) Buildings admirably situated and fitted to carry on her work.
- (b) An endowment, in these Buildings and in money, which amounts to nearly \$300,000. This will be lost to the Church if the proposed merger be carried out, as it will revert to the Donors.
- (c) An arrangement whereby through the Toronto University, education in all subjects but Theology is given to the Students.
- (d) This enables the College to devote all its time, money, and energy to instruction in Theological and kindred subjects.
- (e) A staff of Professors who command the love and respect of her Students, and the confidence of her supporters.
- (f) An income reaching almost \$40,000 a year—sufficient to answer her present requirements—and a body of subscribers prepared to help in extensions as the need for them from time to time arise.
- (g) A Board of Trustees in absolute harmony with her principles and teaching, and ready, with God's blessing, to continue to carry on Wycliffe so as to make her, from year to year, an increased help to our Church.

Now, so far as the vague presentation of the arrangement proposed enables one to form a conclusion, it would appear to place the Church in this position :

- (a) Wycliffe to cease to exist as a College.
- (b) Complete large expensive buildings to be erected in the neighborhood of Queen's Park to replace those at present on Queen Street, which will cease to be used for College purposes ;
- (c) The students at present at Wycliffe to be withdrawn from Toronto University and to receive their education at Trinity ;
- (d) To effect this, a complete staff to be introduced into Trinity, to give the instruction at present found in Toronto University ;

But in considering these matters of vital moment the following questions naturally arise :

1. If the Wycliffe Students part from Toronto University, what guarantee is given that the education which Trinity promises will equal that given by the former University, and shall continue to be given free of charge ?
2. Will there be provision in the new Buildings for Wycliffe Students, and will these Buildings replace the present Wycliffe College Buildings, and where will they be situated ?
3. Will Trinity College undertake to finance annually the present \$40,000, all of which must be made up, as the endowments will be lost ? What guarantee will be given for the fulfilment of this undertaking ?
4. What guarantee is proposed that the teaching of the Church as above defined, and as at present given to Wycliffe Students, will be continued ; and, if not continued, what is to be the result ? This is to me a very vital consideration, as the eliminating of such teaching would be a fatal blow to our Church.

To me it is immaterial whether the proposed Theological College be called Trinity, St. Paul's, St. Latimer, or Wycliffe. I will agree to any of them. This is a non-essential. The teaching is essential, and must be safeguarded.

I still trust that you may, in the interest of our Church, end the question you raise, and that you will see your way to have but one Theological Institution, and to permit Wycliffe to be the educating College for all Divinity Students who will come to her from this Diocese or elsewhere. A reasonable addition on the vacant ground to the east of Wycliffe would give the needed accommodation, and enable this proposal to be carried out at a very small cost, giving all Divinity Students the great benefits now found at Wycliffe.

If there be not essential differences to interfere with union, then permit Wycliffe to continue the work on the above defined lines in the present location, so well situated, and with the free use of all the great advantages given freely next door, by the Toronto University. Let us thus work together and save to the Church the very great cost of additional buildings, Professorial Staff, and the display of a want of harmony in our work.

If there be differences which prevent a union, let us honestly admit it and live apart.

"Can two walk together except they be agreed?"

I recognize the courtesy which caused the offer to be made to me of the position of Chancellor of the proposed Institution. I feel, however, it would be my duty to decline it, as my acceptance thereof must necessarily be most distasteful to many Trinity College Graduates and supporters, whom I would not like to place in so false a position."

Toronto, 18th April, 1910.

S. H. BLAKE.

In the answers made by Trinity College it refused to concede that on which Wycliffe insisted and which may be shortly put as follows:

(1) Admit that vital differences exist in our Church in Canada, a fact which none but the wilfully blind can deny.

(2) Join heartily with Wycliffe in her continued effort to cast out the non-Anglican innovations, which cause suspicion and differences, and prevent the growth of our Church.

(3) If you insist on saying that these differences do not exist, then show that you really believe your statement, by abandoning your plan of erecting at large cost a rival Theological School in the Queen's Park, with the annual expenditure of a large sum on a duplicated staff, and send all students to Wycliffe College and promote union and remove to this extent the spectacle of a divided Church.

Thereupon the President and Principal issued the following circular;

CIRCULAR OF THE PRESIDENT AND PRINCIPAL.

"You have all doubtless noticed in the daily papers Letters and Reports of interviews upon the subject of a suggested union between Trinity University and Wycliffe College. You have a right to expect a full statement in regard to what has taken place, and without going too much into details, the following we trust will supply you with the information desired.

It is true that there have been conferences between certain Members of Trinity University and certain Members of the Council of Wycliffe College. This was the result of an offer made, as you have seen, by a man of wealth to give \$250,000 to promote a union of the two Colleges. In consequence of this a Letter was addressed by the Provost of Trinity College to the Honorable S. H. Blake, suggesting a consideration of terms of union; after some little correspondence between them it was suggested by the Provost that in addition to Mr. Blake the following Members of Wycliffe College Council should be asked to take part in a conference—The Co-Treasurer, Archdeacon Cody, the President and the Principal of the College. After anxious consideration it was thought by those named by the Provost to be wise to take part in the suggested conference, and not to refuse to listen to any proposition that might be made on behalf of Trinity

College. These gentlemen did not profess to represent Wycliffe officially. They were suggested by the Provost himself as persons whom it was desirable to have present at the Conference, and their action could not in any way bind, or compromise, Wycliffe College inasmuch as they were not there in any official or representative capacity.

The plan of union proposed was shortly this—

(1) Wycliffe and the Theological Faculty of Trinity University were to be merged into a new Theological College.

(2) Wycliffe students were to take their Arts Course in Trinity University, instead of, as at present, in University College, Toronto. New Buildings for the occupation of Trinity were to be erected in Queen's Park.

(3) The proposed new Theological Faculty was to be governed by a Body or Council, in which, as originally suggested, Trinity was to have 43 out of 55 Members.

(4) For the present the teaching staff of each College, with any exceptions which might be made in particular instances, was to be retained in the proposed new College.

(5) All questions of discipline, teaching and government were to be under the control of the Governing Body above referred to.

(6) In favor of the proposition it was urged that there would be great gain to our Church if the different schools of thought would agree to unite in one large Divinity College; that there would be a considerable financial saving if this were done; and that a more harmonious spirit would pervade the whole Church if, instead of two rival Colleges, one strong Institution were formed for the Theological training of all students.

Several conferences were held. The positions taken by those invited to be present on behalf of Wycliffe were briefly as follows:

(a) What guarantee is there that the students of Wycliffe College shall receive the distinctive Protestant and Evangelical teaching that is called for by the statement of "Distinctive Principles," to be found in the College Calendar of 1883, which formed the basis of the College.

(b) What guarantee is there that they shall not receive the sacramental and sacerdotal teaching which has usually been associated with the traditions and teaching of Trinity?

(c) What guarantee is there that the teaching in regard to the Word of God shall be in accordance with the views insisted on by the Evangelical party of the Church of England?

(d) The teaching in regard to vital matters to be given in a College where it is sought to fuse together mechanically, views so far apart as those of the High Church and Evangelical parties undoubtedly are, would either be absolutely colorless, or would be tinged in one way or the other. Neither result would be satisfactory to earnest and intelligent members of these two Schools of Thought.

(e) Students graduated from a Theological College where the teaching must necessarily be so indefinite as would be the result of the union proposed could hardly be real leaders of thought in the Parishes to which they might be called.

(f) Moreover, those who have come to Wycliffe College as Students had their own strong convictions and sympathies in favor of Protestant and Evangelical views, and would probably refuse to attend a College where such views were not definitely held and taught.

It was further pointed out that by the terms of the Trust Deed, under which large sums of money have been contributed by friends and supporters of Wycliffe College, three conditions have been laid down

(a) The College must be carried on wholly independent of and unconnected with any other place or Theological Institution.

(b) It must be conducted on the distinctive principles laid down in the College Callendar for 1883.

(c) No change can be made in the principles of instruction, or in the doctrinal standards of teaching hereinbefore referred to.

A breach of these conditions, or any change in the distinctive teaching, or any union with other Theological Colleges, would create a forfeiture of the bequests and donations in favor of the Donors, or their representatives, and would involve the loss of the whole endowment of the College.

To endeavor to evade the terms of the Trust would be an immoral and dishonest act and a grievous wrong to the Donors of the money. These were men of deep and intelligent convictions who would never have given a cent to Wycliffe had there been any danger that these funds should be diverted from the purposes for which they were given, and the Council of Wycliffe College would be untrue to its duty if it were to be in any way a party to alienating, or diverting, funds given under such circumstances.

It was further stated that since Wycliffe College had been established and had been recognized as having a legitimate status and function in our Church, there had been increasing harmony between the different Schools of Thought in the Diocese of Toronto and throughout the Dominion, and a corresponding development and advance had been manifested by the Church in its various departments.

It was pointed out, in answer to the statement made on behalf of Trinity that there was no difference between the two Colleges at the present time, certainly nothing that should keep them apart, that it was unfortunate that this view had not been taken by the supporters of Trinity at the time of the recent Episcopal Election. On that occasion nearly all the clergy of the Diocese who were connected with Trinity College were marshalled as a compact body in opposition to the election of one who was in the estimation of the whole Canadian public brilliantly fitted for the position, simply because he was a Wycliffe Graduate and Wycliffe Professor.

No result has come from the Conferences in question, nor indeed can there come one which would gain the consent of Wycliffe to a merger such as was proposed. The members of the Council of Wycliffe College attending the Conference were, and are, deeply convinced of the absolute importance for the sake of our Church in this Dominion of maintaining Wycliffe College free and untrammelled as it stands at present.

They believe that the vital differences between Trinity and Wycliffe, which were the cause of bringing the College into existence thirty years ago, are just as real to-day as then. It is idle to say that there is no distinction between the dif-

ferent parties or Schools of thought in our Church. In the language of the late lamented Archbishop Sweatman :—

“It is fruitless for us to deny, brethren, it would be unworthy for us to apologize, that there are parties in the Church. I trust we have learned enough wisdom from the past frankly to accept the position; and that each party is willing honorably to concede to the other the right to exist and to claim a just recognition—so long, of course, as its doctrines and usages are within the legitimate limits of a fair and honest interpretation of the formularies acknowledged by both.”

The late Archbishop also said :

“I hold most strongly the Protestant Evangelical views of our Reformed Church as opposed to the Sacerdotal and Sacramentarian views which are characteristic of Ritualism.”

Firmly agreeing with these views of the late Archbishop, believing that the maintenance of Wycliffe College is as essential to the *bene esse* of our Church as it was when it was first founded, and believing that the proposed change, instead of promoting true union and harmony, would accentuate our differences and perpetuate our unhappy divisions, those who took part in the Conference on behalf of Wycliffe can never consent to any compromise, and will never agree to any union which will weaken or diminish the clear unshaken position of Wycliffe as holding and teaching the “Protestant Evangelical views of our Reformed Church.”

We believe that not only must this distinctive teaching continue to be the message of Wycliffe College, but that the time has come when the Clergy and Laity, who value the Reformed Faith and Worship of our Church, must be prepared to speak out clearly and decidedly in opposition to the very dangerous and wide-spread Sacerdotalism now being openly taught in so many of our Parishes.

The prospects before the College were never more encouraging; we call upon its graduates to remain unflinchingly true to those Protestant and Evangelical principles which the College was founded to teach, and which its Founders believed, and its friends and supporters at the present day are convinced, are the true principles of our Reformed Church of England.

In closing may we urge upon each and every Graduate to continue instant in prayer for the great cause which centres at Wycliffe College. Those of us who bear the more direct responsibility for administration and teaching depend, as the work grows ever increasingly, upon the earnest co-operation in prayer on the part of all who feel the importance of our great and holy undertaking.

May we take this opportunity of thanking most heartily those who have so generously contributed the necessary means for carrying forward this branch of the work of Christ. Nothing, we believe, will bring greater blessing and more lasting results in our Church and land than the thorough training of godly young men in the great truths of the Word of God and of our Reformed Church of England.

Toronto, July 20th, 1910.

N. W. HOYLES, *President.*

T. R. O'MEARA, *Principal.*

The question of amalgamation, co-operation, or union between Trinity and Wycliffe was again brought up by the Provost of Trinity, sending to Dr. Hoyles, President of the Council of Wycliffe College, on the 18th of last November, the following resolution passed at the last meeting of the Corporation of Trinity College:—

“That the Corporation of Trinity College regrets that the efforts made for amalgamating the Theological work of this College with that of Wycliffe College have, for the time being, proved futile, and it again expresses the hope that Wycliffe College may even yet be willing to co-operate with Trinity College for their common educational work. Trinity College remains, as before, desirous of union, believing, as it does, that the interests of the Church and of Theological education will be better served by the closest possible co-operation between these two Colleges.”

The letter enclosing this resolution expresses ‘the hope that sooner or later the knowledge that Trinity College remains ready for and desirous of closer relations with Wycliffe College, may bear fruit in some practical measure.’

It had become generally known that a further agreement had been entered into between the Board of Governors of the University of Toronto and Trinity College, and this naturally raised the question, very vital to Wycliffe College, in what position is Trinity thus placed and what are its powers to make at the present time any arrangement having the essential element of permanence and at a cost that will not cast a formidable financial burden on the amalgamated Colleges.

In order to obtain an answer to these questions it is necessary to consider the University Statutes and the options entered into thereunder by Trinity College.

By the Act of 1887, 50 V. c. 43, known as the Federation Act, under which Wycliffe became affiliated with Toronto University, a Confederation of Colleges in Toronto was contemplated. Two of the Universities concerned—Queens and Trinity—ultimately withheld their consent to the union. Subsequently thereto the Act of 1901, 1 Ed. VII, c. 41, was passed, which provided for the entry of Trinity College into federation, for the suspension of its degree-conferring powers except in Theology, and its removal to a site near the Queen’s Park, on the University land, and provision for the delivery of University Lectures at Trinity College in the meantime. This Act empowered the Board of Trustees of the University to make an agreement with the governing body of Trinity College for its federation on certain terms, subject to the assent of the Lieutenant-Governor-in-Council.

On the 25th day of August, 1903, an Agreement was entered into between the University of Toronto and Trinity College which recited the provision in the Act whereby it was provided that should Trinity College on or before the 1st of January, 1904, notify in writing the Provincial Secretary that it decided to federate, the sections relating to federation together with certain special provisions in the Act contained should apply to Trinity College. It went on to provide that should the Agreement be approved by the Lieutenant-Governor, Trinity College would notify the Provincial Secretary that it had decided to federate with Toronto. But in place of a provision that Trinity College should remove to and

provide buildings in the Queen's Park, and that the provision for giving Lectures in Trinity College should be temporary only, it was by this Agreement for dislocation provided that Trinity should continue to occupy their present buildings, and that the Lectures by Toronto University should continue to be delivered at Trinity, and that a site for the erection of a building at the expense of Trinity for the use of the Students while attending such Lectures should be reserved.

In a memorandum embodying the views of Trinity College presented by that Institution in 1906 to the Commissioners under the Royal Commission dated the 3rd of October, 1905, the following statement is found:—

"The question of the removal of Trinity College to Queen's Park which has been raised by the Commission was considered by Trinity College some three or four years ago and decided in the negative at that time on three grounds, namely (1) a strong sentiment on the part of the Graduates and friends of Trinity in favor of retaining the historic site; (2) the formidable financial difficulties standing in the way of removal; (3) the conviction that no satisfactory, and therefore no permanent basis of co-operation and union of the Universities had yet been reached, and failing adequate changes in this regard, the withdrawal of Trinity College from the federation might prove necessary."

So that in 1906 Trinity College refused to move to the Queen's Park, because (a) of the strong sentiment of Trinity in favor of retaining the historic site; (b) the formidable financial difficulties that would be thereby incurred; (c) no satisfactory or permanent basis of union had been presented—But meantime Toronto was to set apart for Trinity 5 acres of its property in a central position and to bear the expense of duplicating certain of its lectures at Trinity.

On the 15th of November, 1910, a further agreement was entered into between the Governors of Toronto University and Trinity whereby; (1) the site to be assigned was defined; (2) the payment of the money needed to build to the extent of \$500,000 for contemplated buildings with interest not exceeding four per cent was guaranteed; (3) liberty was given to Trinity College to withdraw from federation without any compensation to it if this took place within twenty years from the time of its removal to the site assigned; (4) but all this was made subject to the following conditions:—

(a) Three years is given to Trinity before it need give any evidence of its intentions to proceed with the required buildings to enable it to remove to the site assigned;

(b) This period of three years may be indefinitely postponed by the Governors, who have power to extend it as they please;

(c) The notice, as above contemplated, to be given after the expiration of three years, and which may be prolonged indefinitely, is to allow Trinity three years from its date to enter into a bona fide contract for the erection of the buildings; and—

(d) A further period of two years is thereafter given to complete them.

So that Trinity need never commence the buildings referred to, and if it pleases to express an intention of so doing, the period may be indefinitely postponed for as many years to come as the Board of Governors please.

The following, therefore, appears to be the position of Trinity to-day as it approaches Wycliffe and asks for union :-

(1) Trinity has merely an option surrounded with conditions, in respect of a certain defined building location in the Queen's Park ;

(2) It is not bound to build or occupy ; it may or may not accept.

(3) If it accepts, it has from six years to any indefinite period to build ;

(4) At any time that it desires it may withdraw from federation and leave the Park ;

(5) If it builds, there will probably be a present expenditure of \$500,000, with a consequent debt to that amount to be paid, meantime a yearly payment of \$20,000 for interest and a contemplated expense account for carrying on the institution of \$60,000 ;

(6) There is no certainty, no permanence, but an uncertain ambulatory undefined existence ;

(7) To Wycliffe it would involve severing its 30 years tried and eminently satisfactory connection with Toronto University and all its surroundings, to join in a pilgrim life with Trinity, sometimes in one place and sometimes in another - and wanting in the preeminently important features of permanence and freedom from financial difficulties.

WYCLIFFE'S OPEN DOOR.

As Wycliffe College is at present so well located and is about to extend its premises, it should do all that lies in its power so to enlarge the present accommodation as to give ample room for all divinity students of the Church of England that desire their education in connection with our Provincial University. It should thus remove any excuse for placing immediately opposite to it on the same avenue a rival Divinity College with the consequent present, and continued expenditure, for all the years to come that the Institution may last.

Five years ago the friends of Trinity decided against leaving "the historic site." Trinity may still be of the same opinion ; it may, however retain the site for its Arts work and, in the interest of peace, refuse to erect a rival Theological school opposite Wycliffe, and accept the offer happily presented of permitting all Students to have the great advantages presented by the present College, made common to all. This would prevent either Trinity or Wycliffe committing a breach of trust, and would permit the carrying on of a work in the future, on the lines that have proved so eminently successful in the past, and without unnecessarily locking up a large sum of Church money so much needed for so many purposes.

But what a rude awakening do we suffer when we turn from what might be, if only the high sounding words concerning "union" and "peace" had a basis of truth, to face the stern reality of the facts as they actually exist. What a different picture would be presented if the time wasted in endeavouring to persuade our Church members that all old-time differences are past and gone, was devoted to an honest endeavour to remove the causes, which, so long as they exist, and are actively presented in our Church, should demand strenuous opposition, and, in place of harmony, a never-ceasing battle for the truth against the foes of our Reformed Church.

THE DIFFICULTIES WHICH WYCLIFFE AND THE PROTESTANTS OF THE DIOCESE MEET

Perhaps never has such an opportunity to demonstrate the truth or falsity of the assertion that absolute oneness exists in our Church, and that therefore complete harmony reigns, than occurred at the last election of a Bishop for the Diocese of Toronto.

The parrot cry of "peace" received a very rude shock during this election, when those who have been busy for years endeavoring to lull Wycliffe College to sleep, showed the absolute hollowness and mockery of their cry when the matter came to a real test, by proclaiming that every vote must be polled against Dr. Cody, as no Wycliffe man should be Bishop of this Diocese. They carried their point. In so doing, however, they convinced honest Churchmen that, with Trinity, party absolutely ruled, and that "peace" was degraded to a party cry. Here was given a splendid opportunity on the part of Trinity to prove the truth of its assertion, although possibly from its standpoint of prestige, it might have suffered some sacrifice. This sacrifice was, however, small, and in making it, an opportunity was given to obtain a splendid representative man to exercise the office of Bishop over a Church thus united largely by the action of Trinity. If according to its statement, all old-time differences had passed away, and we were at one, then the action of Trinity was absolutely unjustifiable. It thus cast a fire-brand into the Church, and distinctly warned its Evangelical members that there was no hope for any consideration of their views, teachings, or feelings, and that the old-time differences and old-time bitterness were just as much alive to-day as they were forty years ago, and that Trinity was ready as ever, when by so doing it could gain its end, to arouse them. It is well that the lesson then given should never be forgotten, and such action for defence taken as may be necessary to warn Evangelicals against the kind of olive branch that Trinity ever holds out.

FURTHER EVIDENCE OF THE DESIRE FOR PEACE.

To-day while endeavouring to gain advantage by the continuance of this cry, what are these men doing in the way of preserving peace? They are night and day busily sowing the seeds that they must know can only result in deep seated discord. Take but one illustration, Dr. Powell, a Graduate of Trinity College, late Rector of the Church of St. Clement in this Diocese, and now Principal of Windsor College, Nova Scotia, is the editor of a publication called "The Teacher's Assistant." This is extensively circulated by the "peace party" in this Diocese and elsewhere. Listen to some extracts from this literature and then reject indignantly the statement that there is a desire to work harmoniously with Evangelicals.

This publication contains the following on the Sunday School Lesson for the 6th of November :--

"The Eucharistic Feast. Commonly called the Holy Communion."

"Our blessed Lord ordained the Sacrament of the Eucharist in order that we might be able on earth to plead His sacrifice before the face of God even as He does in Heaven."

In order to support this position the Principal misquotes when he says:—

“St. Luke and St. Paul tell us that our Lord said ‘Do this (make this offering) in remembrance of Me.’

In this gloss the writer untruly represents what St. Luke and St. Paul tell, in order to support the opening proposition of His teaching.

“That we thus may be able to feed upon Him, He has given to His Church authority to consecrate, by the power of His Holy Spirit, bread and wine to become for our souls His Body and Blood. When we receive the bread and the wine thus ‘consecrated, we verily and indeed receive His sacred Flesh and Blood according to His Divine method.’

“This is what is known as the doctrine of the Real Presence. The term ‘Real Presence’ signifies the presence of a Reality. This Reality is the Body and Blood of Christ present in the Sacrament under the form of bread and wine.”

This is the essence of the Romish teaching. This “Real Presence”; this “Reality”; this “Body and Blood of Christ” is in the bread and wine and in and through these elements it passes into the mouth of the recipient, so that in the blasphemous language of him, whom the Church of Rome calls a Saint, Alfonso de Liguori, “the Priest is the Creator of His Creator”!

How speciously the child is taught the Romish doctrine of sacramental grace. He is asked to believe that on the Minister speaking the words of consecration the “Real Presence,” the “Reality,” the “Body and Blood of Christ” enter the bread and wine, and when this is received in the mouth they enter the body of the recipient, with accompanying grace. Therefore the elements containing God are to be worshipped, and the child is further instructed:—

“When we come to the Holy Communion we should always remember that we are approaching the Throne of God.”

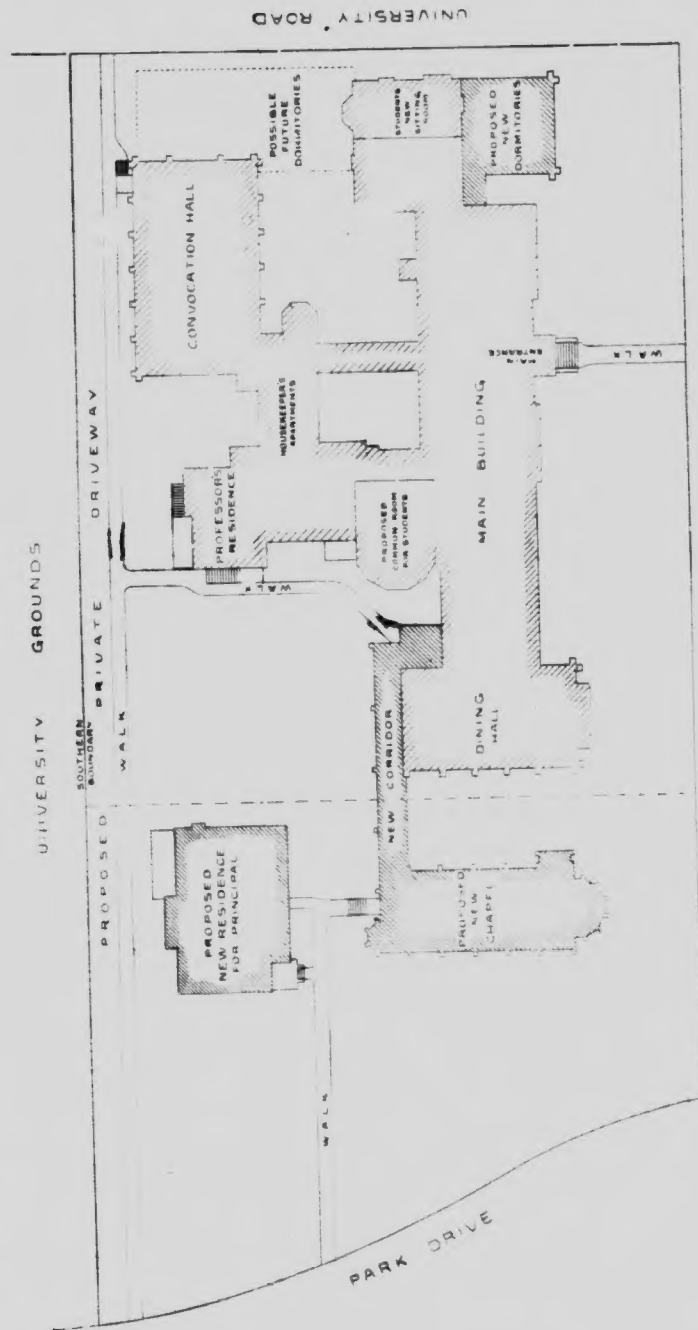
And again:

“We should never speak of receiving bread and wine in the Sacrament but rather of receiving the Body and Blood of Christ which are hidden beneath the bread and wine.”

It will be a woeful day for our Church in Canada when the teaching largely given to our children by the so-called “Peace Party” is met by it in any other way than as a declaration of war, and with a steady determination to oppose at all cost the Romanizing movement so stealthily carried on. If this is the price we have to pay for peace, then give us a Holy War for God and His Church.

It must be remembered that the same anti-peace policy is carried on by the increase in the number of members of the Romish Associations—the C. B. S., and the E. C. U., with a convent, Protestant Nuns, who day and night seek for converts, and sow Roman tares and endeavour to accustom our people, young and old, to the forms, the ceremonies, and the teachings of the apostate Church of Rome. Nothing more hypocritical can be presented than this present phase of our Church work, which calls loudly to Protestants to organize, to educate, and to resist. This is no time for Protestants to temporize.

BLOCK PLAN **WYCLIFFE COLLEGE GROUNDS** **SCALE**



PLAN OF THE PROPOSED ALTERATIONS AND ADDITIONS TO THE BUILDINGS OF WYCLIFFE COLLEGE
 (Additions are printed in heavy shading)

With our outside foes, the Roman Catholics, introducing their catechisms into our public schools, our Romanizing foes within, helping them with their catechisms in our Sunday Schools, none but the wilfully blind will fail to see whither this is dragging the Church of England. The Paulist Fathers look on and smilingly acknowledge the inestimable benefit to the Church of Rome of the work of the Anglo-Romanists in the so-called Reformed Church of England, and the high dignitaries in Rome whisper together as to whether the Protestant (?) Province of Ontario will be made ready for the next great Eucharistic Congress in 1912 or 1913.

IS THIS WYCLIFFE'S OPPORTUNITY?

Will it not be well most seriously to ponder over the question asked of the Jewish Queen, "Who knoweth whether thou art come to the kingdom for such a time as this?" Esth. 4:14.

God has graciously given to Wycliffe College a position which calls upon her peculiarly at the present time to be a witness for the truth. The call of God brought her into existence. The power of God has given her a "kingdom." Has not this been done in order that she may be prepared "for such a time as this?" When brought face to face with the crying need, with the call, with the opportunity, with the power to respond, with the splendid results which may flow to the glory of God from the faithful use of the means which He gives, can we dare to be false to our duty, and in a spirit of Laodicean cowardice answer, we do not see that we are "come to the kingdom for such a time as this?" Let Wycliffe rather most joyfully, under the banner of Her royal Master, accept this obligation, resting on the promise that cannot be broken and which will ever strengthen and sustain.—"Lo I am with you alway even unto the end of the world." Matt. 28. 20.

Thus may Wycliffe ever stand as "a pillar and ground of the truth." 1 Tim. 3. 15.

It must be most gratifying to the well-wishers of Wycliffe to find how solidly in earnest the large body of the Laymen of our Church, and very many of her Ministers, are in its support.

Its phenomenal increase whereby in the last five years its students have doubled, bringing the number up to 116, must convince any unbiased mind that Evangelical teaching is the teaching acceptable in our Church and is needed by a large majority of its Lay members. But this very increase might well lead its Council to consider gravely whether the number should not be limited. It may not be opportune at this juncture to restrict, when the needs of our Church for faithful Ministers is so pressing, but it would be proper to consider this subject and to obtain such information as would enable a well-considered answer to the question: "What is best to be done?" In the meantime necessity demands that the action set forth in the last detailed appeal of the Treasurers should be taken without delay.

The following clauses are extracted from this document:

"The number of students now in attendance at the College is 116. The number in 1905 was 58.

The increase of 58 in five years is given as an object lesson, to demonstrate the necessity for enlarged accommodation and to account for the great increase in expenditure.

The report which has just been presented of their summer's work shows that *49 of our Students, in 11 Dioceses of the Dominion, have spent their vacation during the past year doing mission work under the Bishops of these localities, which work has been the subject of warm commendation on the part of those under whom it has been carried on. This fact emphasizes the National character of the work which the College is carrying on.*

At this juncture it is impossible to close its doors to any desirable student who wishes to fit himself for the Ministry of our Church.

The cry for Wycliffe men is so loud and persistent that it seems to be a crime to fail to respond to this voice.

And yet we have but seventy-three bedrooms. Our other accommodation is insufficient.

As the buildings of Wycliffe College, at present erected, cover all its land, the first step to be taken in order to obtain the increased accommodation was to apply to the Board of Governors of Toronto University for a lease of the additional ground to the east of the College. The Board at once recognized the need and are considering the best means of answering our requirements. This piece of land would give a continued frontage on Hoskin Avenue of 100, by a depth to the present southerly line of the College of 208 feet. The estimates obtained show that the sum of \$40,000 will cover the cost of the needed additions, including the installation in the College of the new system for heating and lighting. At the earliest possible moment this work will be begun, so that it may be completed at the beginning of the ensuing College year.

To this amount, however, must be added the sum of \$250,000 if our endowment is to be made up to the amount which it has been found the College should have in order to answer its enlarged opportunities, and to give it financial permanence. Our motto must be 'Launch out into the deep and let down your nets,' Luke 5:4."

THE FOUNDERS' CHAPEL

In any arrangements made for further buildings it would be well to consider whether it is not eminently proper that there should be a memorial erected, to be called The Founders' Chapel. This will not be needed among those now alive, who were their co-workers in the founding of this College, but it becomes a sacred duty to preserve the memory of such men as Dean Grasett, Chief Justice Draper, Sir Daniel Wilson, Mr. A. H. Campbell, Sheriff Jarvis, Sir C. S. Gzowski, Mr. Clark Gamble, K.C., and Mr. B. Homer Dixon, K.N.L., among the many earnest young men and women who know not all that our Church owes to them.

NOW FOR OUR DUTY

I most earnestly trust that this very imperfect retrospect of Wycliffe College will strengthen its friends, and that we may, considering how truly the good hand of God has been upon us in the past, look hopefully forward with a steady determination to be more faithful and true to the great trust and opportunity that He has committed to us in the future than we have been in the past. May we be greatly fortified in the conviction that this is indeed the work of God, and that He has placed us in the high and sacred position of being co-workers with Him in the accomplishment of His purposes. May we determine that, so far as we are concerned, nothing shall be wanting in the building up and the due extension of Wycliffe, its work, its aims, and its objects. As stewards of the silver and gold and the manifold blessings with which we have been endowed, let us determine that we shall not come short in our stewardship, but be in all things faithful, ever ready to give our account to our Lord, who may "come quickly," and any day ask us for it..

The experience of the past, and especially of recent years should convince us that there is a clear path of duty before us. The object lessons which have been given to us, and to which only unwise people dare close their eyes, show us that every reason assigned for the founding of Wycliffe is now abundantly present for its retention, that at no period was it more necessary that the Church of England should be a faithful witness against the evils which surround it than the present; that its benefactors were wise men in defining the trusts of its original foundation; and that those who follow will lack their wisdom if they to any extent abandon this position or permit its removal from that "Rock of ages" on which it now safely stands.

"If the foundations be destroyed what can the righteous do." Ps. 11. 3.

31st December, 1910.

S. H. B.